

THE MINUTES OF THE **CANADIAN PRESBYTERY**

*Associate Reformed Presbyterian Churches in Canada,
Associate Reformed Presbyterian Synod*

Stated Spring Meeting

April 7 - 8, 2016

Riverside ARP

(West River Road Reformed Church)

Cambridge, Ontario



Rev. Rudy de Vries
Moderator

Mr. Bill McKay
Stated Clerk

OFFICERS OF THE CANADIAN PRESBYTERY

MODERATOR

(1 yr. Term expires June 30, 2016)

Rev. Rudy de Vries
Redemption Prison Ministry
Kingston, ON

VICE MODERATOR

(1 yr. Term expires June 30, 2016)

Mr. Albert Gerrits
Covenanters ARP Church
Cambridge, NS

STATED CLERK

(3 yr. Term expires June 30, 2016)

Mr. Bill McKay
Grace Presbyterian Church
Woodstock, ON

READING CLERK

(3 yr. Term expires June 30, 2016)

Rev. Brian Murray
Grace Presbyterian Church
Woodstock, ON

TREASURER

(3 yr. Term expires June 30, 2016)

Mr. Gary Armstrong
Grace Presbyterian Church
Woodstock, ON

CHURCHES OF THE CANADIAN PRESBYTERY

MARITIMES REGION

Covenant Reformed Presbyterian Church

Covenanters ARP Church

Grace Fellowship Church, ARPC

Mt. Zion ARP Church

Trinity Presbyterian Mission

ONTARIO REGION

Grace Presbyterian Church

Riverside ARP Church

Trinity ARP Church

Faith ARP Mission

Hope Church Plant (Kingston, ON)

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**MINUTES OF THE CANADIAN PRESBYTERY,
ASSOCIATE REFORMED PRESBYTERIAN CHURCHES IN CANADA,
ARP GENERAL SYNOD
STATED SPRING MEETING – April 7-8, 2016
RIVERSIDE ARP
Cambridge, Ontario**

The 2016 Stated Spring Meeting of the Canadian Presbytery was held on April 7-8, 2016 and hosted by the Riverside ARP Congregation (Cambridge, Ontario) at the West River Road Reformed Church. Nineteen (19) presbyters were in attendance for this meeting of presbytery.

Thursday – April 7, 2016

The delegates gathered for this stated meeting of the Canadian Presbytery. It is by God's grace and under His blessing that we gather as a court of His church. We give praise to God from whom all blessings flow.

Presbytery Convenes for 2016 Stated Spring Meeting

The Moderator of the Canadian Presbytery (2015/16), Rev. Rudy de Vries, called the presbyters to order at 8:30 a.m. and convened the 2016 Stated Spring Meeting of the Canadian Presbytery.

Rev. de Vries constituted this stated meeting of the Canadian Presbytery as a court of the church of Jesus Christ, with a reading from scripture (John 17:20-23) where we see Jesus praying for the future church and unity in the church so that the world may know and believe that He was sent for them. Rev. de Vries opened the meeting with prayer.

Greetings from the Host Congregation

On behalf of the congregation of Riverside ARP, Rev. Jerry Hamstra extended warmest greetings and salutations to the presbyters and guests of the Canadian Presbytery.

Calling of the Roll

The Stated Clerk called the roll of presbyters for this stated meeting. The following members of the presbytery were in attendance.

<u>CHURCH</u>	<u>MINISTER</u>	<u>RULING ELDER</u>
	<u>Maritime Region</u>	
Grace Fellowship ARP	Rev. Rick Barnes	ABSENT
Covenant Reformed Presbyterian	Rev. John Shearouse	ABSENT
Covenanters ARP	VACANT	Henry Hogeterp
Mt. Zion ARP	VACANT	Russell Lutes
Trinity Presbyterian Mission	Rev. Jonathan Cowan	Bill McKay
	<u>Ontario Region</u>	
Reformed Hungarian ARP	VACANT	ABSENT
Riverside ARP	Rev. Jerry Hamstra	Greig Park
Grace Presbyterian	Rev. Brian Murray	Ken Turner
Trinity ARP	Rev. Henry Bartsch	Henry Van Til
Faith ARP Mission	Rev. Steve Richardson	Alex Beard
Kingston Church Plant	Rev. Kevin Carter	ABSENT
<u>Other Ministers of the Canadian Presbytery</u>	<u>Students Under Care</u>	<u>Officers of the Court</u>
Rev. Rudy deVries	Tom Van Maanen (Licentiate)	Albert Gerrits (Vice-moderator)
Dr. William Van Doodewaard	Martin Dendekker	
Dr. Frank Z. Kovacs		

Rev. Jeff Kingswood was not present and sent his regrets regarding his absence from these meetings.

Grace Fellowship Church, Covenant Reformed Presbyterian Church, Reformed Hungarian ARP and Hope ARP Mission were not represented with Ruling Elders at this meeting.

The Stated Clerk declared a quorum was present.

Participation of Ruling Elders from Mission Congregations (Outreach Canada)

- **Motion:** Outreach Canada presented a motion to grant Privilege of the Floor to the Ruling Elder representatives from the Canadian Presbytery Mission congregations. **M/S/C**
- **Motion:** To grant Privilege of the Floor to students and fraternal delegates. **M/S/C**

Introduction of Visitors

The following visitors were in attendance to these meetings:

- Adam Harris
- Robert Widdowson
- Brooks Pipher
- River Ayton
- James Issara
- Rev. Marc Bertram
- Jason Tucker
- Jennifer Hovestadt
- Rev. Richard VanderVaart
- John Moerman

Fraternal Delegates

The Fraternal Delegates in attendance were:

Rev. Scott Wilkinson (RPCNA)

Rev. Dan MacDonald (PCA)

Rev. Peter Vellenga (Classis South-western Ontario - URC)

At this time, the Fraternal Delegates brought greetings from their respective presbyteries and classes.

Report of the Moderator (Rev. Rudy de Vries)

1. **Presentation and Approval of the Docket**
 - **Motion:** to adopt the docket as presented. **M/S/C**
2. **Appointment of the Moderator's Committees**

Rev. de Vries appointed Henry Hogeterp and Dr. Bill VanDoodewaard to serve on the Moderator's Committee for Excuses and Resolutions.
3. **Report from Moderator's Committee on Subscription to the Westminster Standards (See Appendix 1)**

The Moderator's Committee presented a report on whether total subscription to the Westminster Standards was necessary to become a communicant member in the ARP. The committee reported that the membership vow #6 in the new Form of Government

should be replaced with the membership vow #5 in the old version of the Form of Government. The committee is recommending that a memorial be sent to the General Synod of the ARP to revise the Form of Government to make this revision.

- **Motion:** To send a memorial to the General Synod of the ARP stating the General Synod take appropriate action to reinstate the proposed edited version (*“Do you accept the doctrines and principles of the Associate Reformed Presbyterian Church, so far as you understand them, as agreeable to and founded on the Word of God, and are you willing to submit to them as a member of this church?”*) of the old membership vow #5 in place of the newly adopted vow #6; and further, that General Synod emphatically remind each congregation’s Session that it is a violation of the FOG to tamper with the meaning and intent of any of the vows, including the subscription vow; and that when allowance is made in chapter 4.5 A to use “the following or equivalent questions,” the word *equivalent* does not allow for any substantive changes. **M/S/C**

4. Moderator’s Committee on When to Report Offenses to the Civil Magistrate **(See Appendix 2)**

The Moderator’s Committee presented a report on “When to Report Offenses to the Civil Magistrate”. The committee consists of Rev. Rick Barnes, Rev. Steve Richardson, Rev. Rudy de Vries, Jon Van Dyk and Henry Hogeterp.

The conclusion of their report is as follows:

- a. There is no “one size fits all” recommendation here. Each case will be different in its pastoral and legal implications as well as “need to know” or not.
- b. The ARP Book of Discipline has two helpful paragraphs in this regard in Chapter 4, which read as follows:

“It is the duty of pastors and other session members to endeavor earnestly, according to the spirit of the Lord’s command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.

The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential.”

c. Considerations

- i. In cases that are of a public nature, the congregation needs to be kept informed as needed with accurate information.
- ii. In some cases the congregation should not be informed in order to protect both victim and accused.
- iii. In some cases the congregation needs to be informed in a limited way since the offender will no longer be able to serve in the congregation, or perhaps not be able to attend worship or other church events for a time for pastoral reasons, or due to incarceration.
- iv. At times the identity of only the victim needs to be and can be kept confidential. Public disclosure can further traumatize victims.

- v. Also, the identity of the person reporting the offense should not be made public unless they are called to be a public witness.
- vi. If the offender is an officer or other leader in the church, the congregation must be informed.
- vii. The session will need to exercise pastoral wisdom and care when they decide to inform the congregation if they feel they must. If the situation remains at the level of allegations only, they may decide to wait to inform the congregation until such time as there is evidence, a confession, or criminal charges are laid.

In comments from Mr. Mark Casson (ruling elder and Director of the PCA's prison ministry wing Metanoia Ministries), he suggests that *"where the victim forgives the perpetrator of the crime, I don't believe that the elders have to report such a crime to the authorities, and can handle it with discipline. But any crime of violence and/or sexual abuse ought to be reported. I especially include domestic violence in which a man hits his wife or children (not spanking, but actual abuse such as backhands, punches, face slaps, etc.) Police and professionals ought to be brought into such situations because the stats show that these cases escalate and are dangerous for the victims.*

So, to recap my thinking: Always report violence or sex crimes. Use discretion on property crimes depending on various factors of repentance, victims, amounts, etc.

As to when you notify the congregation, that is left up to the wisdom of the local session/consistory. We don't notify the congregation when congregants sin unless they remain unrepentant and discipline calls for it. If someone in the church is being violent or sexually going after children, then it may be wise to ask him/her to stay away from families until the issue is resolved. Depending on their demeanour and the level of church discipline, it may be necessary and/or appropriate to tell the congregation."

- **Motion:** To have the committee continue with their deliberations; and further, to use whatever means they may need for consultation; and further, to report back to the 2016 Stated Fall Meeting. **M/S/C**

5. Canadian ARP Synod Report

The Moderator's Committee presented a report on the possible formation of the Canadian Presbytery into an independent Canadian Synod.

The committee is looking for further discussion from the presbytery. It was recommended that the committee release a synopsis of the results of the poll taken earlier to the sessions for their deliberations and to give reports back

- **Motion:** That the committee initiate the process to establish the Canadian Presbytery as a national synod. **M/S/D**
- **Motion:** The Canadian Presbytery desiring to further the process of forming a separate ARP Canadian Synod commissions the committee on forming a Canadian Synod to send another annotated report summarizing the committee's findings to church sessions, and ask them, "Would you support forming a separate Canadian ARP Synod?" and send their response back to the committee for the committee to report to the 2016 fall presbytery

meeting. **M/S/**

- **Motion:** to table the motion. **M/S/C**

Rev. John Shearouse led the presbytery in prayer regarding the matter concerning the possible establishment of a Canadian Synod.

- **Motion:** To remove the prior motion from the table. **M/S/D**
- **Motion:** That the Canadian Presbytery at the 2016 Spring Meeting supported furthering the process of forming a separate ARP Canadian Synod. **M/S/C**
- **Motion:** To remove the motion from the table. **M/S/C**
- **Motion:** The Canadian Presbytery desiring to further the process of forming a separate ARP Canadian Synod commissions the committee on forming a Canadian Synod to send another annotated report summarizing the committee's findings to church sessions, and ask them, "Would you support forming a separate Canadian ARP Synod?" and send their response back to the committee for the committee to report to the 2016 fall presbytery meeting. **M/S/C**

Canadian ARP/RPCNA Union Subcommittee Report

Believing that the Lord Jesus Christ desires that His kingdom to be united, the committee presented the following motions to the Canadian ARP Presbytery and the St. Lawrence RPCNA Presbytery.

- **Motion:** That all of the elders in the Canadian congregations of the ARPC and the RPCNA churches have a direct and active input into the drafting of the standards of the possible unified church. **M/S/C**
 - **Rationale:** The committee believes that the best way to avoid any unnecessary fears, concerns or suspicions regarding the pressing of an unwanted union would be to allow every elder an active voice in the process. We also believe that given the technology available to us today, it is most expedient.
- **Motion:** That the presbyteries allow the joint committee to organize a standing council, The Ecumenical Council for Reformation in Canada (ECRC); and further, this council would organize any public meeting necessary to debate any areas within the standards upon which agreement cannot yet be made. **M/S/C**
 - **Rationale:** To date all ecumenical bodies (such as NAPARC) focus upon areas of agreement rather than resolving areas of disagreement and the actual promotion of reformational unity. We believe that the church has wrongly settled into an "agree to disagree" mentality rather than facing the hard work of eliminating unnecessary schisms.

"Grace Network Vision and Work across Canada"

At this time, the presbytery was addressed by Rev. Dan MacDonald (Grace Toronto Church – PCA) who brought fraternal greetings from the PCA and led a discussion on the "Grace Network Vision" regarding church planting and evangelism and how that work is progressing across Canada.

Rev. Steve Richardson led the presbytery in prayer for the work of Grace Network Vision and

Rev. Dan MacDonald.

Report of the Moderator (Rev. Rudy de Vries) (cont'd.)

6. Teleconference Options Report (Ken Turner) (See Appendix 3)

The Moderator's Committee presented a report on options for teleconference meetings within the Canadian Presbytery.

- **Motion:** That two standing Presbytery committees volunteer to use Skype or Google Hangouts for teleconference meetings in order to determine their effectiveness on a trial basis between the Stated Spring Meeting of Presbytery and the Stated Fall Meeting of Presbytery. **M/S/C**
 - M&HW and Outreach Canada volunteered to try these options.
- **Motion:** To have the committee chairmen circulate instructions for using teleconference technology prior to meetings in order to ensure smooth communication. **M/S/C**
- **Motion:** That the committee will report back at the 2016 Stated Fall Meeting with a final report on the use of teleconferencing options for the presbytery. **M/S/C**

7. Reformed Hungarian ARP Commission Report

The Moderator's Commission overseeing the request from the Reformed Hungarian ARP congregation to withdraw from the fellowship of the Canadian Presbytery was presented. The commission met with the eldership of the Reformed Hungarian ARP on several occasions in an attempt to dissuade them from withdrawing to no avail.

The Commission made the following motion, which was approved at their meeting on February 29, 2016.

Whereas,

The Reformed Hungarian Church ARP has followed proper (FoG) procedures for separation from the Canadian Presbytery (ARPC);

and further, that Reformed Hungarian Church ARP continues to refuse the counsel of the Canadian Presbytery with regard to their reasons for separating;

and further, that for the sake of peace in the church, it is in the best interests of both parties for the congregation of Reformed Hungarian Church ARP to withdraw from the Canadian Presbytery,

Be it resolved:

That the final step for separation be granted to Reformed Hungarian Church ARP; and further, that Presbytery advises Reformed Hungarian Church ARP that, in the spirit of Christian love and Presbyterian polity (the two are not to be separated), the Canadian Presbytery remains willing to advise the eldership in ecclesiastical/Biblical matters.

On Sunday, March 6, 2016, the Reformed Hungarian ARP congregation met to vote to confirm their original petition to withdraw from the fellowship of the Canadian Presbytery. There were 18 of 20 communicant members present for the vote, which was unanimous (amongst those present) in approval to proceed with their withdrawal from the presbytery. Rev. Rudy de Vries and Rev. Brian Murray supervised the vote on behalf of the commission.

- **Motion:** That, with a sense of sorrow, the Canadian Presbytery approves the petition for the immediate withdrawal of the Reformed Hungarian Church (Toronto) from the

fellowship of the Canadian Presbytery at their request with all property and titles intact.
M/S/C

- **Motion:** That the Canadian Presbytery approves the dissolution of the Moderator's Commission regarding the petition of Reformed Hungarian Church for withdrawal from the Canadian Presbytery. **M/S/C**

Ken Turner offered prayer at this time for the Reformed Hungarian Church ARP.

The presbytery recessed for Standing Committee Meetings and Lunch.

The presbytery observed the Order of the Day at 2:30 p.m.

Report of the Stated Clerk (Bill McKay)

1. **Approval of the Minutes of Presbytery**

- **Motion:** To approve the Minutes of Presbytery for the December 7, 2015 (Special Called Meeting) as distributed. **M/S/C**

2. **Executive Committee Report**

The Executive Committee met by teleconference on two (2) occasions (October 10, 2015 and February 28, 2016).

The October meeting was to discuss a request from Outreach Canada to reimburse Mrs. Jaclyn Armstrong for travel expenses for her to attend the World Witness Board Meeting at Bonclarken in November 2015 (at the request of World Witness) to share information on the possible formation of a missionary agency within the Canadian Presbytery. This request was denied as it was felt to be too early to participate in a discussion with World Witness when the sub-committee of Outreach Canada had not yet met for discussion, and further, that the question of whether the presbytery should have a separate board/agency for this purpose needs to be answered first.

The February meeting was to consider a request from the board of Redemption Prison Ministry to give counsel regarding their concern over a proposal from Rev. Rudy de Vries to work part-time as a prison chaplain at Joyceville Penitentiary for an outside agency (Bridges of Canada) that has been awarded the contract to provide pastoral care as the chaplaincy providers at Joyceville Penitentiary. In conclusion, the feeling was that this is a very difficult decision to make and that the executive committee did not have the proper amount of time to fully investigate the matter. Our reply to the board of Redemption Prison Ministry was (as follows) "that because of the weightiness of the issues involved we (the presbytery) cannot support an immediate move into this new chaplaincy position with Bridges of Canada; and further, that we as a presbytery would like to have more time to fully discuss and investigate the matter in the future in order to come to a better and clearer understanding of any ramifications that may result from participating in such a program".

Since Rev. de Vries was called by the presbytery to serve as an evangelist in the prison system through the work of Redemption Prison Ministry, any change to his status would need to be approved by the presbytery (as the calling body). Because of that change, his current pastoral call would also need to be revised in conjunction with Redemption Prison

Ministry (with final approval by the presbytery).

COMMITTEE REPORTS

STEWARDSHIP AND CONGREGATIONAL LIFE (Rev. Steve Richardson)

1. **Report on ARP Women's Ministry**

The committee reported that it had received a verbal report of the Canadian ARP Women's Ministry from Jennifer Hovestadt and the committee expresses encouragement and thanks to Jennifer for her work in this ministry.

2. **Financial Report (See Appendix 4 & 5)**

The Financial Report for 2015 (year-end) and the Financial Report for 2015 (to March 31, 2016) was presented for information only. It was noted that our current expenses are above our current income leaving us in a financial imbalance to date this year.

3. **Treasurer**

- **Motion:** That the Presbytery expresses gratitude and encouragement to Gary Armstrong for his labours as the Presbytery treasurer. **M/S/C**

4. **Congregations without Pastors**

a) **Covenanters ARP Church**

Covenanters ARP Church has begun searching for a new pastor to replace Rev. Kevin Carter since he left for Kingston last year. They have undergone some pastoral struggles but are confident and are moving forward to hopefully call a pastor within the next year.

b) **Mt. Zion ARP**

The congregation is clearly seeing God's guiding hand. Since the Savill family left last August, they have been blessed with solid Biblical teaching each Sunday. They have had a variety of ministers fill the pulpit. At present Mr. Brooks Pipher has been working as pulpit supply from February to April. It is hopeful that Mr. Tom Van Maanen will be available for several weeks in May to act as pulpit supply. It is noted that there is a genuine care and unity evident at Mt. Zion.

Dr. Bill VanDoodewaard led the presbytery in prayer for these two congregations at this time.

5. **Directory for Family Worship (See Appendix 6)**

The committee was tasked with examining the proposed "Directory for Family Worship" and to make a recommendation to the presbytery regarding its use.

- **Motion:** to amend the document by adding the phrase "*hymns, and spiritual songs*" to page 2 (2nd last paragraph) that begins "First, the matter of praise." So the sentence will now read "*It is understood that some are more musically inclined than others, but even just the singing of psalms, hymns and spiritual songs is adequate as long as it is done with grace in the heart as to the Lord.*" **M/S/C**
- **Motion:** That the Directory of Family Worship be approved for distribution and commended for use by the congregations within the bounds of the Canadian Presbytery. **M/S/C**

6. Review of Annual Statistical Reports

The reports that were received were examined and accepted. Reports were not received from Hope ARP Mission this year.

7. Review of Session Minutes

The session minutes from Grace Presbyterian Church, Riverside ARP, Trinity ARP, Faith ARP Mission and Hope ARP were examined and found to be in order.

OUTREACH CANADA (Rev. Rick Barnes)

1. Canada for Christ – 2030 (See Appendix 7)

Rev. Kevin Carter and Rev. Henry Bartsch presented a report from Outreach Canada for a church planting vision/plan for Canada. Their plan is to plant churches in 5 Canadian cities along the Trans-Canada corridor between Halifax, NS and Windsor, ON by the year 2030. The plan would see Fredericton, NB and Windsor, ON as the first 2 target cities with church planters in place by the fall of 2017. The next step in 2018 would then see church plants established in Ajax and Barrie, ON. Finally, we would see the 3 churches in Nova Scotia collaboratively launch a church plant in Truro, NS in 2019.

RECESS

At 4:20 p.m. Rev. de Vries declared a recess for this session of presbytery. The presbytery then assembled for a time of prayer.

DINNER

At 5:00 pm the presbytery met for dinner.

Service of Worship

The presbyters and friends of the Canadian Presbytery gathered together again at 7:30 p.m. (April 7, 2016), for a service of worship and communion. Rev. Jonathan Cowan presided over the service. Rev. Steve Richardson presented God's Word to the congregation from Song of Solomon 5:9-6:3. A time of fellowship followed the worship service.

Friday, April 18, 2016

At 8:30 a.m., the Presbytery gathered in the sanctuary for worship. Rev. Brian Murray presided at this service and led the presbytery in prayer. Mr. Adam Harris brought the Word of God to the presbytery as he preached from Psalm 90.

Presbytery Re-Convenes

At 9:35 a.m., following the worship service, Rev. de Vries called the presbytery to order and re-convened the 2016 Stated Spring Meeting of the Canadian Presbytery with prayer.

Calling of the Roll

The clerk declared a quorum was present. Dr. Frank Kovacs was absent at this session of presbytery.

Introduction of New Visitors

Isaac Richardson

John Rood

Randy Lieuwen

Andrew Van Dixhoorn

Sandra Van Maanen

MINISTER AND HIS WORK/NOMINATIONS COMMITTEE REPORT (Rev. Brian Murray)

1. The Minister and His Work Committee has received 2 requests from Grace Presbyterian Church. The first is to take Mr. Adam Harris on as a Student under Care of Presbytery. The second is to also take Mr. Robert Widdowson under care as a student upon the transfer of his ministerial credentials from the United Church of Canada in the future.

- a) **Adam Harris**

Mr. Harris gave a brief testimony on his life and how he came to faith. Adam is completing his MDiv degree at Greenville Theological Presbyterian Seminary this year. It is Adam's hope and desire to be licensed and ordained as a Minister of the Word and Sacraments in the ARP to hopefully serve in a church in Canada.

- **Motion:** To accept Adam Harris as a student under the care of the Minister and His Work Committee of the Canadian Presbytery. **M/S/C**

- b) **Robert Widdowson**

Mr. Widdowson gave a brief testimony of his life and how he came to faith. Robert is a former minister from the United Church of Canada from which he resigned his position as a minister several years ago due to the continuing slide of the United Church into apostasy. Robert is currently employed with Sola Scriptura Ministries. It is Robert's hope and desire to once again become a Minister of the Word and Sacraments wherever God leads him.

- **Motion:** To accept Robert Widdowson under the care of the Canadian Presbytery. **M/S/C**
- **Motion:** That Rev. Steve Richardson is appointed to serve as a mentor for Mr. Harris. **M/S/C**
- **Motion:** That Rev. Kevin Carter is appointed to serve as a mentor for Mr. Widdowson. **M/S/C**

Rev. de Vries presented the charge and gave bibles to both Mr. Harris and Mr. Widdowson as they begin their time under care of the presbytery. Albert Gerrits offered prayer for them at this time.

- **Motion:** To receive the sermon of Adam Harris from this morning as his Junior sermon as a student under care towards his licensure. **M/S/C**

2. **Students and Licentiates**

- a) **Martin Dendekker**

A brief report was given on Mr. Dendekker's activities at Greenville Reformed Theological Presbyterian Seminary. He is completing his second year of studies and will be working as an intern at Grace Presbyterian Church in Woodstock, ON this summer.

- b) **Licentiate Tom Van Maanen**

An update report was given on Mr. Tom Van Maanen's work over the past 6 months and his future plans to serve as a missionary in Malawi, Africa. Tom reported that he had spent 6 weeks at Mt. Zion in Moncton, NB serving as pulpit supply last fall. He returned to Malawi in January and February for 8 weeks to train and teach pastors and church leaders. He expressed his strong desire to help develop a strong, vibrant, indigenous church in Malawi.

- **Motion:** To form a Standing Committee of the Canadian Presbytery for the advancement and promotion of World missions from the Canadian Presbytery to deal with Missions. **M/S/C**
- **Motion:** To appoint a Moderator's Committee to oversee the formation of a standing committee responsible for the advancement and promotion of World missions from the Canadian Presbytery. **M/S/C**
 - The committee members will be Rev. Henry Bartsch, Rev. Steve Richardson, Henry Van Til, Bill McKay, John Rood, Ken Turner (possibly) and Tom Van Maanen (ex-officio).
 - The committee is to work with Tom and Sandra to work towards establishing the mandate for the mission in Malawi and to assist in developing a pastoral call to help Tom and Sandra. The committee should also develop a mechanism for fundraising for prospective missionaries.
- **Motion:** To amend the MoP to add a new Standing Committee for the advancement and promotion of World missions from the Canadian Presbytery. **M/S/C**
- **Motion:** To express the interest of the presbytery to open up the field to investigate the establishment of a mission in Malawi. **M/S/C**
- **Motion:** To modify Tom Van Maanen's classification to a Licentiate/Candidate for Missions. **M/S/C**

Greig Park offered prayer at this time for Tom and Sandra Van Maanen.

3. Introduction of Rev. Richard VanderVaart

Rev. Bartsch introduced Rev. VanderVaart to the presbytery. Rev. VanderVaart is a minister from the Christian Reformed Church and educated at Calvin Theological Seminary. He was ordained in 1993 and is discouraged with the ongoing theological failure of the CRC. He is in the process of being dismissed from his classis for his views on theology and work in opposition to the direction to the CRC. The committee has made contact through Rev. Henry Bartsch and will work with Rev. VanderVaart as he studies to determine his future.

- **Motion:** To ask Rev. Henry Bartsch to continue to liaise with Rev. Richard VanderVaart to facilitate he and the Presbytery getting to know one another better with a view to Rev. Vandervaat possibly transferring into the Canadian Presbytery in the future. **M/S/C**

4. Standing Committees (See Appendix 8)

The Standing Committees of presbytery were appointed.

- **Motion:** To approve the Standing Committee List for 2016/17 as presented. **M/S/C**

5. Moderator 2016/17

- **Motion:** That Rev. Jerry Hamstra is accepted by acclamation to the office of Moderator of the Canadian Presbytery for 2016/17. **M/S/C**

6. Vice-moderator 2016/17

Rev. Hamstra put forward the name of Mr. Peter Lindsay to serve as Vice-Moderator of the Canadian Presbytery for 2016/17.

- **Motion:** To confirm Mr. Peter Lindsay as Vice-Moderator of the Canadian Presbytery for 2016/17. **M/S/C**

7. Elections of Stated Clerk, Reading Clerk and Treasurer for 2016/19

- **Motion:** To approve Bill McKay to serve as the Stated Clerk of the Canadian Presbytery for 2016-2019. **M/S/C**
- **Motion:** To approve Rev. Brian Murray to serve as the Reading Clerk of the Canadian Presbytery for 2016-2019. **M/S/C**
- **Motion:** To approve Mr. Gary Armstrong to serve as the Treasurer of the Canadian Presbytery for 2016-2019. **M/S/C**

8. Review of Annual Statistical Reports

The Annual Statistical Reports that were received were reviewed and approved.

OUTREACH CANADA (Rev. Rick Barnes) (Cont'd.)

2. Canada for Christ – 2030 (cont'd.)

- **Motion:** That the presbytery approves a budget request of \$2,000 for this committee for operational expenses in 2016. **M/S/C**
- **Motion:** To present Canada for Christ – 2030 to each congregation of the Canadian Presbytery at a conference on church planting and evangelism. **M/S/C**

3. Rev. Rudy de Vries update

Rev. de Vries presented his report from the past year with his work with Redemption Prison Ministry. It is good to note that he is having more opportunities to preach than normal.

4. Hope ARP Mission (Rev. Kevin Carter) (See Appendix 9)

Rev. Carter reported on the work that has been undertaken at Hope ARP Mission in Kingston over the past number of months. They have their membership roll constituted with 3 families – 9 communicant members and 7 non-communicant members.

Rev. Shearouse led the presbytery in prayer for the work of Rudy de Vries and Hope ARP Mission.

5. Faith ARP Mission – Tillsonburg, ON (See Appendix 10)

Rev. Steve Richardson presented a brief report on the work that is ongoing in Tillsonburg. They are seeing encouragement in their work and striving to see the growth of the church to be faithful to their calling. They are encouraged to see a number of new regular attendees who are considering becoming members.

6. Trinity ARP Mission (Woodstock, NB)

Rev. Cowan reported on the issues that are ongoing within the congregation and that the provisional session has been dealing with them. Relationships are damaged but the congregation seems to be generally supportive. It was also noted that Ruling Elder Jovani Jacques has had to recently move to Quebec because of employment and that leaves Kurt Kafferlin as the only remaining Ruling Elder on site.

Henry Hogeterp led the presbytery in prayer for the work of Faith ARP and Trinity ARP Missions.

UNFINISHED BUSINESS

There was no “Unfinished Business” to conduct.

NEW BUSINESS

There was no “New Business” presented.

REPORTS OF MODERATOR’S COMMITTEE

1. Excuses and Absences

- **Motion:** The request for Absence with Excuse from Rev. Jeff Kingswood was received and approved as he is in England to attend the Banner of Truth board meeting. **M/S/C**

2. Resolutions

The following motion from the Excuses and Resolutions Committee:

- **Motion:** *“To thank Riverside ARP church for their gracious hospitality, love and warm fellowship in the gospel as they hosted the Spring 2016 Presbytery meetings, and to thank West River Road Reformed Church for graciously providing the use of their facilities to us, and to instruct the clerk of presbytery to communicate this to these congregations.”* **M/S/C**

This resolution will be conveyed to the congregation of Riverside ARP.

DATES & LOCATIONS OF FUTURE MEETINGS OF THE CANADIAN PRESBYTERY (D.V.)

September 22-23, 2016: Grace Fellowship Church, Sydney Mines, NS

April 6-7, 2017: Grace Presbyterian Church, Woodstock, ON

Faith ARP and Hope ARP Missions will join the rotation for hosting presbytery meetings beginning in 2019 and 2020.

ADJOURNMENT/ ANNOUNCEMENTS – CLOSING PRAYER AND BENEDICTION

Rev. Rudy de Vries gave thanks to all who participated in the meetings this week. He prayed and gave the benediction. The court adjourned at 12:15 p.m. with the singing of Psalm 133.

Motion: To adjourn the meeting. **M/S/C**

Respectfully submitted and attested by:

Mr. Bill McKay
Stated Clerk

Rev. Rudy de Vries
Moderator

APPENDIX 1 (April/16)

Report to: Canadian Presbytery Spring 2016

Report from: Moderators Committee on Membership Subscription

Committee members: Henry Bartsch, Frank Kovacs, Brian Murray, John Shearouse, John Moerman

Date: April 5, 2016

From the fall (2015) Presbytery minutes, the committee was tasked with the following items:

1. Motion: To refer this motion back to the Moderator's Committee for their further work to possibly develop a memorial to the General Synod; and further to return to the 2016 Stated Spring Meeting with a report.

2. Motion: That the Canadian Presbytery authorizes a new mandate for the current Moderator's Committee and further, that mandate would be to investigate ways to provide pastoral helps in applying the subscription vow be it the "old # 5" or the "new #6" as currently found in the Form of Government.

The Committee did not do any substantive work on the 2nd motion (above), and requests an extension from Presbytery

With regard to the 1st motion, the Committee presents the following to be approved as a memorial to General Synod 2016:

Preamble: The challenge to keep the ARPC on a path that embraces a meaningful confessional foundation needs to be kept in the fore ground. In that regard, the Canadian Presbytery has reviewed the membership vows each prospective member is required to affirm. Of particular interest has been the old #5¹, and the new #6².

- **Whereas, we believe the intent of rewording the vows of membership was to safeguard the doctrinal integrity of the ARP Church, and to allow for a substantive organic union amongst her members,**
- **And, whereas it is the considered view of Canadian Presbytery that, in seeking to strengthen our confessional commitment, we have actually weakened it with the adoption of the new #6, 3**

¹ Do you accept the doctrines and principles of the Associate Reformed Presbyterian Church, so far as you understand them, as agreeable to and founded on the Word of God?

² Do you accept that the doctrines and principles of the Standards of the Associate Reformed Presbyterian Church are founded upon the Scriptures?

³ There are two reasons we believe that the old vow is superior: 1) because the old vow emphasizes that the doctrines and principles are not only *founded* on the Word, but also *agreeable* to it, and 2) because the old vow includes the phrase "as far as you understand them".

- And, whereas the church is well served by the opportunity to grapple with the meaning of 'membership subscription', and what being confessional looks like at the membership level.

1. Be it resolved that General Synod take appropriate action to reinstate an edited version of the old #5 in place of the new #6. The vow would read thus: *Do you accept the doctrines and principles of the Associate Reformed Presbyterian Church, so far as you understand them, as agreeable to and founded on the Word of God, and are you willing to submit to them as a member of this church?*

2. Be it further resolved that General Synod emphatically remind each congregation's Session that it is a violation of the FOG to tamper with the meaning and intent of any of the vows, including the subscription vow; and that when allowance is made in chapter 4.5 A to use "the following or equivalent questions," the word *equivalent* does not allow for any substantive changes.

APPENDIX 2 (April/16)



Canadian Presbytery

Associate Reformed Presbyterian Churches in Canada
(ARP General Synod)

Presbytery Office
Grace Presbyterian Church
50 Finkle St.
Woodstock, ON N4S 3C8
(519) 421-1249

Stated Clerk
Bill McKay
1124 Tupper Gardens
Woodstock, ON N4S 8K2
(519) 539-7325

bmckay1124@gmail.com

Memorial to the General Synod from the Canadian Presbytery, ARPC

Regarding Membership Vows in the ARPC Form of Government

Preamble: The challenge to keep the ARPC on a path that embraces a meaningful confessional foundation needs to be kept in the foreground. In that regard, the Canadian Presbytery has reviewed the membership vows each prospective member is required to affirm. Of particular interest has been the old #5⁴, and the new #6⁵.

- Whereas, we believe the intent of rewording the vows of membership was to safeguard the doctrinal integrity of the ARP Church, and to allow for a substantive organic union amongst her members,
- And, whereas it is the considered view of Canadian Presbytery that, in seeking to strengthen our confessional commitment, we have actually weakened it with the adoption of the new #6, 6
- And, whereas the church is well served by the opportunity to grapple with the meaning of 'membership subscription', and what being confessional looks like at the membership level.

1. **Be it resolved** that General Synod take appropriate action to reinstate an edited version of the old #5 in place of the new #6. The vow would read thus: *Do you accept the doctrines and principles of the Associate Reformed Presbyterian Church, so far as you understand them, as agreeable to and founded on the Word of God, and are you willing to submit to them as a member of this church?*

⁴ Do you accept the doctrines and principles of the Associate Reformed Presbyterian Church, so far as you understand them, as agreeable to and founded on the Word of God?

⁵ Do you accept that the doctrines and principles of the Standards of the Associate Reformed Presbyterian Church are founded upon the Scriptures?

⁶ There are two reasons we believe that the old vow is superior: 1) because the old vow emphasizes that the doctrines and principles are not only *founded* on the Word, but also *agreeable* to it, and 2) because the old vow includes the phrase "as far as you understand them".

2. **Be it further resolved** that General Synod emphatically remind each congregation's Session that it is a violation of the FOG to tamper with the meaning and intent of any of the vows, including the subscription vow; and that when allowance is made in chapter 4.5 A to use "the following or equivalent questions," the word *equivalent* does not allow for any substantive changes.

APPENDIX 3 (April/16)

“Reporting Criminal Offenses to the Civil Magistrate” – A Report

Committee Members: Steve Richardson (Chair), Jon Van Dyk, Peter Lindsay, Rick Barnes, Kurt Kafferlin, Rudy de Vries

1. The Mandate (Canadian Presbytery Minutes, April 23-24, 2015)

“To determine when it is appropriate and necessary (for a Session) to report an offence or an allegation of an offence to the civil magistrate and/or when it is proper to report it to the congregation; and further, will report their progress to the 2015 Stated Fall Meeting of the Canadian Presbytery.”

2. Canadian Law and its Impact on the Church

a. Canadian Federal Law – Criminal Code of Canada

- i. We have not been able to find any direction on this subject from the Criminal Code of Canada

b. Canadian Provincial Law

- i. Each Canadian Province has its own particular laws but in the case of what to report they are all unanimous with regard to the need for all professionals, including clergy, to report the actual or suspected abuse of a child to the appropriate agency. We recommend to each church session to be familiar with the particular laws and nuances in their province, which can be found in one of the three Provincial documents referenced below:
 1. Nova Scotia – Child and Family Services Act
 2. New Brunswick – Family Services Act
 3. Ontario – Child and Family Services Act
- ii. Churches are urged to have their own abuse prevention and action policy in place, which should incorporate references to provincial laws and their implications for their congregation.
- iii. Beyond the need to report abuse against children, Canadian law does not require the reporting of other suspected or actual criminal activity.

c. Implications and Consequent Obligations for the Church

- i. Church leadership needs to be familiar with the particular laws on this subject in their own province.
- ii. Church leaders are to submit to these laws insofar as they do not contradict God’s revealed will in Scripture.
- iii. That Canadian law does not require the church to report other suspected or actual criminal activity perpetrated against adults or any other entity, other than abuse against children, church leaders are still advised to consider whether or not it might be in the best interest of the perpetrator and/or victims (if/when there are clear victims) and with pastoral wisdom and insight, to either report substantive allegations or actual crime to local law enforcement or require that a perpetrator turn himself in, or

encourage a victim to report an offense against their person or property to law enforcement.

d. Examples

- i. A child confides to their parents that someone is abusing them sexually. This is then reported to the pastor or elder.
 - 1. The law requires this to be reported by church leaders.
- ii. It is reported to the session by witnesses that an adult married male in the congregation who has his own business, is seducing, manipulating, and molesting young adult female employees. The exact same scenario has happened with this man several years before but his victims then were minors and he was dealt with by law enforcement and the courts, as well as through church discipline.
 - 1. The law does not require this to be reported by church leaders since the accused and alleged victims are adults.
- iii. During a pastoral visit it becomes known that a member has been evading taxes.
 - 1. The law does not require this to be reported by church leaders since there are no minor victims.
- iv. A husband has assaulted his wife physically for the second time in six months. His wife tells the elders but will not go to the authorities because of fear.
 - 1. The law does not require the church leaders to report this but, in addition to church censures, they will have to decide if they may need to report this for the well-being of the wife and the punishment of the abuser.

3. **God's Law and its Impact on the Church**

a. ARP Standards and the Word of God

i. Westminster Confession of Faith (Chapter 23)

I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers.

II. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

III. The civil magistrate may not assume to himself the administration

of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet, as the gospel revelation lays indispensable obligations upon all classes of people who are favored with it, magistrates as such, are bound to execute their respective offices in subserviency thereunto, administering government on Christian principles, and ruling in the fear of God, according to the directions of his word; as those who shall give an account to the Lord Jesus, whom God hath appointed to be the judge of the world.

*Hence, magistrates, as such, in a Christian country, are bound to promote the Christian religion, as the most valuable interest of their subjects, by all such means as are not inconsistent with civil rights; and do not imply an interference with the policy of the church, which is the free and independent kingdom of the Redeemer; nor an assumption of dominion over conscience.**

** the committee is aware of the original and shorter version of this paragraph but this is our current standard in the ARP.*

IV. It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him: from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.

ii. ARP Book of Discipline

1. Chapter IV – Paragraphs 6 & 7

6. It is the duty of pastors and other session members to endeavor earnestly, according to the spirit of the Lord's command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.

7. The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential.

b. The Word of God

i. Old Testament

1. Exodus 20 – The 10 Commandments

2. 2 Kings 18:4 - *He removed the high places and broke the sacred pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.*
 3. 2 Kings 22-23 – Josiah's reign over Israel
 4. 2 Chronicles 15:12 - *Then they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;*
 5. Ezra 7:23 - *Whatever is commanded by the God of heaven, let it diligently be done for the house of the God of heaven. For why should there be wrath against the realm of the king and his sons?*
 6. Isaiah 49:23 - *Kings shall be your foster fathers, And their queens your nursing mothers; They shall bow down to you with their faces to the earth, And lick up the dust of your feet. Then you will know that I am the LORD, For they shall not be ashamed who wait for Me."*
 7. Jeremiah 6:13-14 - *"...and from prophet to priest, everyone deals falsely. They have healed the wound of my people lightly, saying 'Peace, peace', when there is no peace."*
- ii. New Testament
1. Acts 5:29 - *But Peter and the apostles answered, "We must obey God rather than men.*
 2. Romans 13:1-7 – Regarding those in authority over us
 3. 2 Corinthians 8:21 - *"For we are taking pains to do what is right, not only in the eyes of the Lord, but also in the eyes of man"*
- c. Practices of other Churches
- i. Except for what we learned from the PCA none of the other NAPARC churches were able to help us with policies of their own. Generally it seems denominations have not implemented such policies.
 - ii. See Appendix I: Part 1
- d. Implications and Consequent Obligations for the Church
- i. It seems to us that it would be wise to begin with a sound biblical understanding of the proper relationship between the magistrate and the Church.
 - ii. We also recognize that if we are going to introduce a policy we cannot possibly deal with all the particulars. We believe it would be prudent instead to introduce a policy that provides a methodology for the churches to follow. This methodology, naturally, will be informed by our understanding of the nature of the relationship between Church and State.
- e. Examples
- i. Our tendency is to simply adopt government policy almost without questioning. We realize, however, that there are times when the

government calls good evil and evil good. If the magistrate requires us to report spanking for example, we will be forced to choose between honouring God and honouring man. If our policies are simply a restating of government policy than we will put ourselves in a position where eventually and inevitably our actions will be in conflict with God's law.

- ii. (see also Appendix I: Part 2)

4. Informing the Church – Yes or No?

- a. There is no "one size fits all" recommendation here. Each case will be different in its pastoral and legal implications as well as "need to know" or not.

- b. The ARP Book of Discipline has two helpful paragraphs in this regard in Chapter 4, which read as follows:

"It is the duty of pastors and other session members to endeavor earnestly, according to the spirit of the Lord's command, to handle all private offenses that may come to their knowledge and maintain the peace which is often disturbed by public process.

The peace and purity of the Church is best maintained when private offenses are resolved by the parties immediately involved and kept confidential."

- c. Considerations

- i. In cases that are of a public nature, the congregation needs to be kept informed as needed with accurate information.
- ii. In some cases the congregation should not be informed in order to protect both victim and accused.
- iii. In some cases the congregation needs to be informed in a limited way since the offender will no longer be able to serve in the congregation, or perhaps not be able to attend worship or other church events for a time for pastoral reasons, or due to incarceration.
- iv. At times the identity of only the victim needs to be and can be kept confidential. Public disclosure can further traumatize victims.
- v. Also, the identity of the person reporting the offense should not be made public unless they are called to be a public witness.
- vi. If the offender is an officer or other leader in the church, the congregation must be informed.
- vii. The session will need to exercise pastoral wisdom and care when they decide to inform the congregation if they feel they must. If the situation remains at the level of allegations only, they may decide to wait to inform the congregation until such time as there is evidence, a confession, or criminal charges are laid.

- d. See also APPENDIX I: Part 2

APPENDIX I: INFORMATION FROM THE PCA

PART 1 – 2014 ADOPTED OVERTURE

PART 2 – Comments from a former inmate, now Director of the PCA's prison ministry wing.

PART 1 – 2014 ADOPTED OVERTURE

OVERTURE 6

to the Forty-second General Assembly of the Presbyterian Church in America

(As amended by 2014 Overtures Committee and adopted by the 42nd General Assembly)

[Note: The Assembly adopts only the "be it resolved" portions of overtures, not the introductory rationale statements or the "Grounds."]

Whereas our Lord Jesus demonstrated his righteous anger at his own disciples, rebuking those who would do anything to prevent children from coming unto him, saying "to such belongs the Kingdom of God," (Mark 10:14) and condemning those who would harm children, saying "it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea" (Matthew 18:6); and

Whereas an epidemic of child sexual abuse exists in our culture, with the vast majority of such children being harmed by someone they know and trust, wounding children physically, emotionally, psychologically, and spiritually with lifelong ripple effects; and

Whereas the silence of the church – when we fail to appropriately address "rape, incest, sodomy and all unnatural lusts" (*WLC* 139) by not reporting disclosures of child sexual abuse, or not caring for those who disclose child sexual abuse, or not proactively taking steps to prevent child sexual abuse – is a fundamental failure of servant leadership, rendering the church complicit and culpable before the Lord, driving people away from the safety, healing and hope of Jesus Christ; and

Whereas Scripture warns leaders against the "careless exposing, or leaving [those in their care] to wrong, temptation, and danger" (*WLC* 130), and every jurisdiction acknowledges that child sexual abuse is a serious felony and has its own mandated reporting laws;

Therefore, be it resolved that we exhort all church leaders to become informed and to take an active stance toward preventing child sexual abuse in the church by screening staff and volunteers, training them in child protection, and actively

maintaining child protection policies pertaining to our obligations to love our children and protect their rightful interests as God's image-bearers from the devastating actions of abusers (Matthew 18:5-6; *WLC* 129-130); and

Be it further resolved that we remind all churches that the heinous crime of child sexual abuse must be reported to duly appointed proper representatives of the God-ordained civil authorities, in accordance with local laws, and that we must cooperate with those authorities as they "bear the sword" to punish those who do evil "in such an effectual manner as that no person be suffered . . . to offer any indignity, violence, abuse, or injury to any other person whatsoever" (Romans 13:1-7; 1 Peter 2:13-14; *WCF* 23.3); and

Be it further resolved that we urge all church leaders to use their influence for the protection of children, by any and all godly means, including preaching and teaching against the heinous sin of child sexual abuse, warning anyone with knowledge of these sins to "take no part in the unfruitful works of darkness, but instead expose them" (Ephesians 5:11), and by supporting victims who often suffer in silence and shame without the vocal and compassionate support of the church; and

Be it further resolved that we direct the Permanent Committees and Agencies of the General Assembly of the Presbyterian Church in America to review their policies, procedures and practices in the area of child protection, including their response to child sexual abuse disclosures, their faithfulness in reporting child sexual abuse to duly appointed proper representatives of the God-ordained civil authorities, in accordance with local laws, their care for survivors of child sexual abuse, and their future plans to help educate the PCA on child sexual abuse, and all other areas of response consistent with Scripture and the Constitution of the PCA, and report to the 43rd General Assembly through the Administrative Committee, after it has referred the matter to and received a report from the Cooperative Ministries Committee; and

Be it finally resolved that the 42nd General Assembly urge all members of the PCA to renew our allegiance to our Lord Jesus by loving our children as he loves our children, "for to such belongs the Kingdom of God" (Mark 10:14).

FOUNDATIONS: The protection of covenant children is an important Biblical duty, especially in light of the reality of child sexual abuse in our time. The various Permanent Committees and Agencies of the General Assembly of the PCA would be well served to review their policies, procedures, and practices and to communicate with each other to produce a report that will bring about consistency and assist Presbyteries and Sessions in dealing with such matters. The General Assembly is reminded that the "whereas" clauses are the rationale of the presbytery bringing the overture. They are, therefore, not adopted by the General Assembly, are not amendable, and the Assembly should not be understood as endorsing every point, particularly in the 3rd whereas clause.

PART 2 – Comments from a former inmate Mark Casson, now ruling elder and Director of the PCA's prison ministry wing Metanoia Ministries

Here in the States, all 50 states have a mandatory reporting policy regarding accusations of sexual crimes. In recent years, the Reformed Community has been hit with scandal over the issue of not reporting. If you don't know about the incidents at C.J. Mahaney's former church in MD, you can search it on the internet. The pastor knew that he had an obligation to report and he didn't. At the time he and the leadership tried to handle the matter under church discipline, forgetting (or ignoring), that some actions involve both church discipline and the discipline of the state, according to Romans 13.

So far, as you can see, I have only written about sexual crimes. What about others? In wisdom, the law in the US allows for criminal charges to be dropped if the victim doesn't wish for them to be prosecuted or withdraws the complaint. For example, a child steals his parents car. Parents don't know she took it and report their car missing. Cop sees the car, pulls it over and the child gets taken to jail for stealing the car. Later on, the parents don't want to press charges and the child is released to the parents. In cases where the victim forgives the perpetrator of the crime, I don't believe that the elders have to report such a crime to the authorities, and can handle it with discipline. But any crime of violence and/or sexual abuse ought to be reported. I especially include domestic violence in which a man hits his wife or children (not spanking, but actual abuse such as backhands, punches, face slaps, etc.) Police and professionals ought to be brought into such situations because the stats show that these cases escalate and are dangerous for the victims.

So, to recap my thinking: Always report violence or sex crimes. Use discretion on property crimes depending on various factors of repentance, victims, amounts, etc. Obviously if a Bernie Madoff is in your congregation and you have reason to believe he is ripping off millions of people out of billions of dollars, you will want to bring in the authorities on that...

As to when you notify the congregation, that is left up to the wisdom of the local session/consistory. We don't notify the congregation when congregants sin unless they remain unrepentant and discipline calls for it. If someone in the church is being violent or sexually going after children, then it may be wise to ask him/her to stay away from families until the issue is resolved. Depending on their demeanour and the level of church discipline, it may be necessary and/or appropriate to tell the congregation.

APPENDIX II – VICTIMS OF VIOLENCE WEBSITE (by the Province of Ontario)

A website by the Ontario government with regard to victims of crime. It focuses on sexual abuse, particularly towards children. It has a brief section on reporting a criminal offenses in general which is also helpful. Much of the website page is quoted below:

<http://www.victimsofviolence.on.ca/research-library/duty-to-report-abuse/>

Many people are unsure of whether they are legally obligated to report a criminal offense if they suspect or believe that one is taking place, particularly when it comes to children, child abuse or the abuse of an adult.

According to information from the Royal Canadian Mounted Police and other sources:

No person has the explicit duty to report a crime, as there is no obligation to do so within the Criminal Code of Canada. This means that although a person may suspect that a crime has taken place, they are under no legal obligation to report it and cannot be convicted of an offense, as no such offense exists.

When speaking of persons in professional positions such as those of doctors or teachers, they may be obligated under the policy of their work place or provincial legislation to report crimes that they believe have been committed. Because of their professional positions, these types of people have an ethical and also legal obligation under the laws of the province in which they work, or are bound by their work contracts; to report any suspicions or beliefs they have about the abuse or neglect of a child to the appropriate authorities.

Persons in a professional capacity are not legally obligated to report cases of child abuse in cases of historical abuse if the victim is now an adult. This means, for example, that if a 25-year-old man tells his doctor that his parent(s) abused him when he was a child, that doctor is not obligated to report that information to the police or other agency.

As mentioned, a person who suspects that a crime is occurring does not have to report it; however if the persons suspicions are confirmed because they have witnessed the crime or have been told that the crime has occurred, and by not reporting this crime to the police or other designated agency the person is in some way aiding or abetting the crime to take place, they may be liable under section 22 of the Criminal Code. (Rare).

APPENDIX 4 (April/16)

**Final Commission Report on the withdrawal
of the Reformed Hungarian Church ARP congregation**

March 18, 2016

Report to: Canadian Presbytery, April 2016 from Presbytery Commission on the Reformed Hungarian Church petition to withdraw from Canadian Presbytery (ARPC)

Following the onsite visit by the Commission in May of 2015 and the initial congregational vote for withdrawal from the Presbytery, there has been no change of mind from the RHC congregation. Further, the interim Moderator for the Session (Rev. Gerry Hamstra) has indicated that they plan to continue the course towards separation. To fulfill FOG requirements, a congregational vote would be held March 6, 2016.

To continue the FOG requirements, the Commission made the following motion on February 26, 2016 (via email).

Whereas,

The RHC has followed proper (FOG) procedures for separation from the Canadian Presbytery (ARPC),

And, that RHC continues to refuse the counsel of the Canadian Presbytery with regard to their reasons for separating,

And that, for the sake of peace in the church, it is in the best interests of both parties for the RHC to withdraw from Canadian Presbytery,

Be it resolved:

That the final step for separation be granted to RHC,

And, that Presbytery advise RHC that, in the spirit of Christian love and Presbyterian polity (the two are not to be separated), Canadian Presbytery remains willing to advise the eldership in ecclesiastical/Biblical matters.

This motion carried on February 29, 2016. Brian Murray and Rudy de Vries attended the March 6th congregational meeting to deliver the Commission decision and conduct the vote to withdraw.

Following the meeting of March 6th, Rudy de Vries and Brian Murray gave the following (edited for brevity) report:

We were warmly welcomed for the 11:00am worship service.

Following the worship they had a brief informal lunch and then the congregational meeting.

During the lunch I took the opportunity to read our approved motion to two of the RHC elders.

The motion proved to give a clear message to them that, although Presbytery is not happy about their refusal to heed their counsel, our door remains open to them. I think this message was communicated clearly to them and we urged them all to attend the April meeting of Presbytery. They said they would try and possibly bring along a candidate that they will be considering for their pulpit.

The vote taken was unanimously in favour of separating from the Canadian Presbytery of the ARP with 18 of 20 communicant members present. We indicated to them that we would report this to Presbytery and, at that point, Presbytery would make its final decision.

Although Brian and I were not looking forward to this meeting due to its content, we nonetheless left encouraged by the faith and witness of many with whom we fellowshiped, and confident that the Lord would turn RHC's decision, ill-advised as it was, for his glorious purposes which are for now hidden from us.

On behalf of the Canadian Presbytery Commission,
John Moerman

In keeping with the aforementioned details, the Commission proposes the following actions:

- 1) Motion: That, with a sense of sorrow, the Canadian Presbytery approves the petition for the immediate withdrawal of the Reformed Hungarian Church (Toronto) from the fellowship of the Canadian Presbytery at their request with all property and titles intact.
- 2) Motion: That the Canadian Presbytery approves the dissolution of the Moderator's Commission regarding the petition of Reformed Hungarian Church for withdrawal from the Canadian Presbytery.

APPENDIX 5 (April/16)**Associate Reformed Presbyterian Churches
in Canada****Treasurer's Report**

for the period ending December 31, 2015

	Expense Fund	Denominational Ministry Fund	Canadian Church Development Trust	Total All Funds 2015	Total All Funds 2014
RECEIPTS	Actual	Actual	Actual		
Covenant Reformed	\$ -	\$ -	\$ -	\$ -	\$ 3,000.00
Covenanters	1,000.00	-	8,089.42	9,089.42	7,220.65
Faith Presbyterian	500.00	-	200.00	700.00	-
Grace Fellowship, NS	4,500.00	2,500.00	2,850.00	9,850.00	-
Grace Presbyterian, ON	5,000.00	1,000.00	12,304.45	18,304.45	8,236.05
Mount Zion	-	-	930.02	930.02	283.66
Reformed Hungarian	200.00	50.00	500.00	750.00	750.00
Riverside	2,500.00	150.00	15,687.65	18,337.65	13,146.75
Trinity Chatham, ON	1,000.00	200.00	1,000.00	2,200.00	2,200.00
Trinity Woodstock, NB	400.00	-	4,000.00	4,400.00	-
Interest	1,032.62	-	-	1,032.62	1,025.90
TOTAL RECEIPTS	16,132.62	3,900.00	45,561.54	65,594.16	35,863.01
DISBURSEMENTS	Budget	Budget	Budget		
Church plants - Kingston	-	-	28,350.00	28,350.00	221.31
Church plants - Tillsonburg	-	-	22,800.00	22,800.00	28,849.37
Mission Work - Pakistan	-	7,102.74	9,000.00	7,102.74	6,360.50
Computer	1,580.62	1,500.00	-	1,580.62	-
Travel	2,858.36	3,000.00	-	2,858.36	3,061.32
Moderator/Clerk Travel	674.59	2,000.00	-	674.59	22.63
Telephone, teleconference calls	3,322.85	1,200.00	-	3,322.85	1,336.65
Treasurer's Work, Postage, Bank Chgs, Office	-	750.00	-	-	199.22
Student Bursaries & Expenses	-	4,000.00	-	-	2,000.00
Professional fees	1,356.00	2,000.00	-	1,356.00	-
Hungarian Pulpit Supply	-	2,400.00	-	-	-
Miscellaneous	2,500.00	-	-	2,500.00	-
TOTAL DISBURSEMENTS	12,292.42	16,850.00	9,000.00	51,150.00	42,051.00
Excess - Receipts over Disbursements	3,840.20	\$ (16,850.00)	(3,202.74)	\$ (5,588.46)	\$ (51,150.00)
Bank and Investments - January 1	24,736.14	32,260.66	123,112.89	180,109.69	186,297.68
Bank and Investments - Current	\$ 28,576.34	\$ 29,057.92	\$ 117,524.43	\$ 175,158.69	\$ 180,109.69
Reopened by:					
Bank Balance				\$ 28,972.32	\$ 34,955.94
Investment Certificates				146,186.37	145,153.75
Total Funds				\$ 175,158.69	\$ 180,109.69

APPENDIX 6 (April/16)**Associate Reformed Presbyterian Churches
in Canada****Treasurer's Report**

for the period ending March 31, 2016

	Expense Fund	Denominational Ministry Fund	Canadian Church Development Trust	Total All Funds 2016	Total All Funds 2015
RECEIPTS	Actual	Actual	Actual		
Covenant Reformed Covenanters	\$ 50.00	\$ 50.00	\$ 810.00	\$ 910.00	\$ -
Faith Presbyterian	-	-	250.00	250.00	9,089.42
Grace Fellowship, NS	-	-	-	-	700.00
Grace Presbyterian, ON	-	-	-	-	9,850.00
Mount Zion	-	-	-	-	18,304.45
Reformed Hungarian	-	-	-	-	930.02
Riverside	2,500.00	150.00	2,495.00	5,145.00	750.00
Trinity Chatham, ON	-	-	-	-	18,337.65
Trinity Woodstock, NB	-	-	-	-	2,200.00
Interest	1,032.62	-	-	1,032.62	4,400.00
TOTAL RECEIPTS	3,582.62	200.00	3,555.00	7,337.62	65,594.16
DISBURSEMENTS	Budget	Budget	Budget		
Church plants - Kingston	-	-	15,000.00	15,000.00	28,350.00
Church plants - Tillsonburg	-	-	12,500.00	25,000.00	12,500.00
Mission Work - Pakistan	-	2,858.30	7,500.00	2,858.30	22,800.00
Computer	-	-	-	-	7,102.74
Travel	245.02	3,000.00	-	245.02	1,580.62
Moderator/Clerk Travel	78.90	2,000.00	-	78.90	2,858.36
Telephone, teleconference calls	521.79	1,200.00	-	521.79	674.59
Treasurer's Work, Postage, Bank Chgs, Office	-	500.00	-	-	3,322.85
Student Bursaries & Expenses	-	2,500.00	-	-	-
Professional fees	-	2,000.00	-	-	1,356.00
Miscellaneous	-	-	-	-	2,500.00
TOTAL DISBURSEMENTS	845.71	11,200.00	27,500.00	31,204.01	70,545.16
Excess - Receipts over Disbursements	2,736.91	\$ (11,200.00)	\$ (7,500.00)	\$ (60,000.00)	(4,951.00)
Bank and Investments - January 1	28,576.34	29,057.92	117,524.43	175,158.69	180,109.69
Bank and Investments - Current	\$ 31,313.25	\$ 26,399.62	\$ 93,579.43	\$ 151,292.30	\$ 175,158.69
Represented by:					
Bank Balance				\$ 4,073.31	\$ 28,972.32
Investment Certificates				147,218.99	146,186.37
Total Funds				\$ 151,292.30	\$ 175,158.69

APPENDIX 7 (April/16)**The Directory for Family Worship****The Canadian Presbytery**

This directory has been prepared by the Canadian Presbytery of the Associate Reformed Presbyterian Churches in Canada to assist the head of each household in our congregations to understand and fulfill his obligation to lead those under his care in regular daily family worship.

We live in a day when many are ignorant of the duty to worship not only each Lord's Day in the congregation, but also daily in both private and family worship. And even those who know of the obligation are often careless and negligent in the performance of it.

So we would begin by insisting that family worship is something that ought to be done.

Chapter 21 of our church's Confession begins with these words: "The light of nature showeth that there is God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in Holy Scripture." So we are to worship God and we are to do it only as He commands. Chapter 21, section 6 goes on to insist that "God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself; so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by His providence calleth thereunto."

That family (as well as secret) worship ought to be performed daily is something that we should know by the light of nature. We should not need a command to tell us of this duty because nature itself teaches us that we are wholly dependent on God and that He is worthy of all praise and love from us, and so should not be ignored or relegated by our treatment of Him to a place of irrelevance. In Jeremiah 10:25, we see that even the Gentiles who did not have God's word are subject to cursing because of their neglect to worship God in their families: "Pour out Your fury on the Gentiles, who do not know You, And on the families who do not call on Your name." In Romans 1:18-21, we are told that God's eternal power and divine nature are clearly seen by them so that there is no excuse for their failure to glorify Him as God and give thanks to His name. How much more ought we, with whom God has graciously established His covenant of salvation, to be diligent in our worship.

Furthermore, as God has graciously given us His word to direct us, we ought to sit at His feet every day to hear His instruction. Proverbs 8:34-36 tells us as much: "Blessed is the man who listens to me, watching daily at my gates, waiting at the posts of my doors. For whoever finds me finds life, and obtains favor from the LORD; but he who sins against me wrongs his own soul; all those who hate me love death."

The LORD, having chosen Abraham, is sure that he will not neglect to command his household in the way of the LORD. In Genesis 18:19, the LORD says that He has chosen Abraham with the intent that he would instruct his household. He says, "For I have known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken [promised] to him." Here we see that God's promise to Abraham's children is dependent on his instruction of them.

Psalm 78 picks up on this obligation in verses 5-8 where it says: "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know *them*, the children *who* would be born, *that* they may arise and declare *them* to their children, that they may set their hope in God, and not forget the works of God, but

keep His commandments; and may not be like their fathers, a stubborn and rebellious generation, a generation *that* did not set its heart aright, and whose spirit was not faithful to God.”

Obviously, if children are not instructed in the ways of the LORD and told of what He has done, they will not know Him—faith will be impossible for them if they are ignorant of the gospel. It should come as no surprise that Deuteronomy 6 instructs us to continually command our families in our homes to love God by keeping His commandments, and that in Ephesians 6:4, fathers as the head of their household are commanded: “Do not provoke your children to wrath, but bring them up in the training and admonition of the LORD.” If we are to seek wisdom each day as we saw in Proverbs 8, does it not follow that we should also instruct our children in the word each day?

In the Garden of Eden while Adam and Eve were still there, we find God coming in the cool of the day to meet with them. There is good reason for saying that He intended to meet with them in the morning and the evening of each day because when the law of Moses is given, there is instruction for a morning and evening sacrifice, and these became the hours of prayer that were kept by the faithful. Even during the captivity, we see Daniel facing Jerusalem, though it was destroyed, and praying three times a day, including the times when the sacrifices would have been offered if the temple were standing. The Psalms speak of this seeking of the LORD in the morning and evening and sometimes at noon as well. The New Testament speaks much of the prayers of the faithful, and the history of the first three centuries is full of reference to regular morning and evening prayers.

To present this as a duty would solicit cries of “legalism” among many superficial Christians in our day, but to call it legalism to call upon the God who made us, who gave us all that we have, who has redeemed us and given us His word to instruct us, upon whom we are totally dependent, who is worthy of all praise and adoration, is to betray a stony heart that is content to let the day go by without acknowledging the Lord in our homes. Calling daily upon the LORD is not burdensome to those who love Him and rejoice in His gospel. Of course any good practice can become rote and empty if our hearts are cold, but that is not the fault of the good practice. And even when our hearts are cold, it is to our advantage to come before the LORD and seek to be renewed each day. He has promised His grace to us and to our children, but we are called to make diligent use of the means of grace if we wish to have God’s blessing continued to our posterity.

And so, seeing that family worship ought to be done each day,

Here is some practical guidance for family worship.

There are three principle elements that pertain to family worship, thankful praise, receiving of the word, and earnest prayer. Obviously, sacraments and the preaching of the word belong to public worship, and are to be administered by the minister of the gospel under the oversight of the elders, but the duties of family worship are to be carried out by husbands and fathers who are expressly appointed to be the head of their wives (1 Cor 11:3, Eph 5:22-33) and children (Josh 24:15, Eph 6:4). So fathers, here is some help for you in each element of family worship:

First, the matter of praise. It is understood that some are more musically inclined than others, but even just the singing of the Psalms, hymns and spiritual songs is adequate as long as it is done with grace in the heart as to the Lord. Moreover, with a little practice, most people can learn to sing. What better place to learn than in the home? Then you will be able to join more fully in the public singing of praise.

Each family should obtain good Psalters and every member of the family should be encouraged to magnify God with praise. Families that are unable to read music can learn songs in public worship and sing the ones they know at home, and they can make use of tune libraries that are available on the Internet or on digital media to aid them. This is one of those matters about which the proverb “Where there is a will, there is a way” is true. Those around us who do not know God have no reason to learn to sing, but you know the One who is worthy to be praised.

The whole of Psalm 145 could be quoted here, but the first seven verses will suffice to make the point: “I will extol You, my God, O King; and I will bless Your name forever and ever. Every day I will bless You, and I will praise Your name forever and ever. Great is the LORD, and greatly to be praised; and His greatness is unsearchable. One generation shall praise Your works to another, and shall declare Your mighty acts. I will meditate on the glorious splendor of Your majesty, and on Your wondrous works. Men shall speak of the might of Your awesome acts, and I will declare Your greatness. They shall utter the memory of Your great goodness, and shall sing of Your righteousness.”

Secondly, the matter of instruction in the word. Many men find it helpful to study a passage of scripture in their own personal devotions both for personal edification and to prepare for family worship. There are many good helps with Study Bibles and commentaries that can help you understand the passage better, but the most important thing is the scripture itself. Obtain a good translation for this purpose such as the NKJV or the ESV (the versions we recommend). Good Study Bibles include the KJV Reformation Heritage Study Bible, the Geneva Bible, the ESV Reformation Study Bible, and the NIV Study Bible.

It is helpful to take a unified portion of scripture each day, perhaps working your way through the Old Testament in the morning and the New Testament in the evening. When studying a narrative, you will often want to take a longer portion than you would if you are studying a passage that is full of doctrine such as you find in Paul’s epistles. Many Bibles have headings that are helpful to guide you in choosing a suitable sized portion to focus on.

In considering the passage, you will want not only to understand what it is saying, but also consider how it applies to you and to your family. Here are some questions you can use to help you get at the meaning and application of the text:

Consider: Does this passage have:

- Something to praise God about (something revealed about His glory—His wisdom, wrath, mercy, power, majesty, etc.)
- Something to trust God for and ask Him for (a promise to claim for me, my family, or the church)
- Something to repent of, avoid, or watch out for (something to ask Him to forgive me or my family for and/or help us with)
- Something to put into practice (a command or example to imitate—make specific applications)
- Something to give thanks for (does it tell of works that He has done or bring to mind things He has done)

Once you have some ideas about what the passage means and how it applies, you will be ready to instruct your family. First, read the passage to them, and then ask them questions about it, either after you have finished the reading, or as you go along. Get them to think through what it means and how it applies. Try to ask a variety of questions, some that the little ones can answer, and some that will challenge the older ones. Remember that family worship is for everyone. When fathers only read from the Bible and do not teach their children to receive the word, considering how it applies, and when they do not help them do this by asking questions, the children often sit through the time of worship like logs, taking nothing in. The time of family worship is also an appropriate time to do some Scripture or catechism memory work, though that can also be done individually with your children.

Thirdly, the matter of prayer. The Directory for Family Worship of 1647 is very helpful on this subject. Here is a modernised version:

All those who can pray should do so remembering that prayer is a gift from God to be used, and those who are young in the faith can well begin by using set outlines for prayer. However they should not be content with that, or use it as an excuse for spiritual sluggishness. Rather, in their own private devotions they should frequently and earnestly ask God to enable them to pray, by moving their hearts to think of and their mouths to express, those things that are necessary for their family. A sample set form is outlined below:

Prayer should include:

- Confession as to their unworthiness to come before God in prayer and worship, and an earnest desire that He would grant a truly prayerful spirit.
- Confession of sin, both individual and family, and in such a way as to bring about true humiliation.
- The earnest, Spirit-led, pouring out of the soul's cry to God for forgiveness of sin through Jesus Christ,
- Thanksgiving to God for His many mercies to His people, to themselves particularly, and especially for his love in Christ, and for the light of the gospel.
- Prayers for such particular spiritual and temporal blessings as are needed at the time [whether morning or evening] whether in health, sickness, prosperity, or adversity.
- Intercessory prayer for the church of Christ in general, for all churches where reformed doctrine and practice are evident, and for their local church in particular; for all who suffer for the sake of Christ; for all in positions of authority and government, those in the administration of justice, ministers, the whole body of the local congregation, as well as for their neighbours.
- Closing with an earnest desire that God would be glorified in the coming of the kingdom of His Son, and in the doing of His will; with confidence that their prayers have been heard, and that what they have asked according to His will shall be done.

Make family worship a priority and a joy.

Family worship truly can be a great joy and a time that children of all ages including toddlers and teenagers can enjoy. And that enjoyment does not have to come from our own feeble efforts of trying to make the worship fun by embellishing it (many churches began this embellishment in Sunday school programs, “children’s church,” and youth programmes; and then carried it over into all of their worship services), but from the very pleasure of coming before God and realising the privilege of sitting at His feet to worship Him and to hear from His word and of being able to bring our petitions before Him.

It is important to recognise that daily communion with God is much more important than daily eating. If you are so busy that one or the other must be sacrificed, let it be eating. The same can be said of work, education, sports, recreation, hobbies, and all else. Of course there are emergencies that arise, but if fathers are allowing regular activities to replace family worship, their priorities are off. Those who starve their souls and the souls of their children end up with eternal death, while the worst that can come from starving our bodies is physical death. Our Lord taught us that we should seek His kingdom first and that whatever else we need will be added to us. Don’t kid yourself into thinking that you can judge your priorities by your good intentions. Your priorities are revealed by what you actually do, not by what you “feel” to be important.

Sometimes parents complain that their children do not like family worship; that they complain about it and do not want to do it. Very often, a little investigation will reveal that the children’s attitude is actually a reflection of their parents’ attitude. Bad attitudes can be quite contagious. This is true in public worship as well. In those homes where parents do not love to worship, and where there is often deliberation about whether to do it, and where the slightest excuse is enough to set it aside, the poisonous reluctance of the parents easily works its way into the hearts of the children. Children are sinners just as parents are, and they have to fight against bad attitudes, just as their parents do; but in a home where the parents have allowed a bad attitude to prevail in their own hearts, it is a rare child that will exhibit a better attitude. Ordinarily the sins of the fathers are passed along to their children. Of course if parents have been either harsh or negligent in the discipline of their children, this will bring about an estranged relationship in which the children will be contrary because they are embittered against their parents. Whenever parents find reluctance about worship in their children, the first thing they ought to do is examine their own hearts before the Lord and see how they (as parents) are contributing to the problem. Then, when this is discovered, they should repent both before God and before their families and assure their children that by God’s grace they are going to change and that they want their children to follow them. And then they

should not hesitate to properly discipline their children when needed as a means of bringing them into conformity. By God's grace, a proper attitude can be just as contagious as a bad attitude.

Remember that even if you have had a rotten attitude about worship, public or family, there is forgiveness with God. Jesus came and died on the cross to atone for our sins, and the chief among our sins is our ingratitude and indifference toward the living God who created us to worship and serve Him. We fell in Adam when Adam rebelled against God, but we are restored in Jesus Christ who is the Son of God, sent from Heaven and made human flesh that He might live before God the way a human being ought to live before Him. He did this as the representative of all who enter His kingdom by faith, of all whom the Father had given Him to redeem. And in representing them, He also suffered the full penalty for their sins (the very pains of hell) that they might be forgiven. That means that if you have failed to worship the living God (and all *have* come short in this duty), you need to repent of your sin (confess that it is wrong and be willing to change) and look to Jesus for complete acceptance before God and forgiveness through His cross. Then, though your worship will still not be all that it should be, you can begin afresh, approaching the Lord with humble thanks for His saving mercy. You and your family can, by His grace, enjoy the privilege and the benefits of having God as your God whom you worship, and of being numbered with those who call upon His name.

May you and your family know the joy of calling upon the Lord.

APPENDIX 8 (April/16)

Presentation of our Canada for Christ – 2030 Church Planting Vision

Vision...

To establish Gospel Confessional Presbyterian Churches for the witness of Christ, salvation of sinners, and the nurture of Christians.

*...you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria,
and to the end of the earth [Acts 1:8 NKJV];
Go therefore and make disciples of all the nations... [Matt 28:19 NKJV]*

Mission...

To strategically plant five particular gospel confessional Presbyterian churches along the TransCanada corridor between Halifax NS, and Windsor ON by the year 2030.

*So, I have made it my aim to preach the gospel, not where Christ was
named, lest I should build on another man's foundation, but as it is written:
"To whom He was not announced, they shall see; and those who have not
heard shall understand." [Romans 15:20-21 NKJV]*

Goals...

1. To have these congregations performing public worship where the doctrine of the gospel is preached and embraced, sacraments are administered, and prayers and praise are offered to God [Acts 2:42].
2. To have these congregations set forth and maintain faithfulness to the Word of God and our confessional standards [1Timothy 4:16].
3. To have these congregations witness of Christ in Word and deed to their city [Acts 2:46-4].
4. To have these congregations participate in the life of the Presbytery [1Timothy 4:14 with Acts 15].
5. To have these congregations become particular churches in five years [Titus 1:5].
6. To have these congregations advance the mission work of the church throughout Canada and the world [Acts 1:8].
7. To assist these and all other Canadian Presbytery congregations in church planting labours.

Target Cities...

1. Truro, NS
2. Fredericton, NB
3. Ajax, On
4. Barrie, ON
5. Windsor, ON

* See attached demographics of these cities

Motivations...

1. Currently these cities have no gospel confessional Presbyterian church witness.
2. That the Canadian Presbytery will be active in evangelism and church planting.
3. That the particular congregations of the Canadian Presbytery will be personally engaged in evangelism and church planting.
4. We will be better prepared for the growth of a separate Maritime and Ontario Presbytery, and the future Canadian Synod.
5. These target cities will be ably served by the collaborative leadership of existing nearby congregations.
6. We are trusting our God to supply all our need for church planting according to his riches in glory by Christ Jesus [Phil.4:19].

Strategy...

PRAYER

Engage all Canadian congregations in seasons of prayer and fasting before the Lord for His leading, provision, and blessing to church planting in Canada.

TIMELINE

FIRST...

Select Fredericton NB, and Windsor ON as our first two target cities for church plants in 2017. Have church planters in Fredericton and/or Windsor by fall 2017.

SECOND...

Select Ajax and Barrie ON as the next two cities for church plants.

THIRD...

Enable Covenant Reformed in Halifax NS, Covenanters ARP in Cambridge NS, and Grace Fellowship in Sydney Mines NS, to collaboratively launch a church plant in Truro NS in 2019.

RECRUITING CHURCH PLANTERS

1. Request the Canadian Presbytery to form a committee of two ministers to actively seek church planters.
2. This recruiting committee will communicate with and/or travel to the A.R.P. Synod, faithful Reformed seminaries, sister NAPARC denominations, and conferences to recruit potential church planters.
3. That the Canadian Presbytery examine and commission approved church planters to the respective fields.
4. That Presbytery approve a budget of \$2000 for this committee for expenses in 2016.

EVANGELISM & CANADA FOR CHRIST – 2030 CONFERENCE

Present Canada for Christ – 2030 to each congregation of the Canadian Presbytery at a conference on church planting and evangelism.

* See attached for Conference details.

As they ministered to the Lord and fasted, the Holy Spirit said, “Now separate to Me Barnabas and Saul for the work to which I have called them.” Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus. [Acts 13:2-4 NKJV]

Funding Ideas...

1. Utilize and promote current Presbytery resources – Canadian Church Development Trust [CCDT], Denominational Ministry Fund [DMF], and Presbytery Expense Fund [PEF].
2. Utilize and promote other potential resources within our congregations.
3. Secure two men from each region [Maritimes & Ontario] for a period of one year, to assist the Outreach Canada committee in securing and raising funds for church planting in Canada.
4. Have each church planter actively petition their personal contacts to assist in funding their ministry.
5. Seek a financial advisor who can counsel and direct an investment strategy for these church planting funds.

He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully...And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.
[2Corinthians 9:6,8 NKJV]

APPENDIX 9 (April/16)

Presbytery Committee Assignments 2016/17

Outreach Canada (Chair: Rev. Jonathan Cowan)

Albert Gerrits (2017) – Covenanters ARP
Greig Park (2017) – Riverside ARP
John Moerman (2017) – Trinity ARP (Chatham)
Ken Turner (2017) – Grace Presbyterian
Rev. Henry Bartsch (2018)
Rev. Jonathan Cowan (2018)
Rev. Kevin Carter (2018)
Rev. Brian Murray (2019)
Jon Van Dyk (2019) – Riverside ARP
Alex Beard (2019) – Faith ARP
Lloyd Johnstone (2019) - Grace Fellowship ARP

Minister & His Work/Nominations (Chair: Dr. Bill VanDoodewaard)

Dr. Bill Van Doodewaard (2017)
John Rood (2017) – Grace Presbyterian
Kevin Bigney (2017) – Covenant Reformed Presbyterian
Mike Flewelling (2017) – Trinity Presbyterian (NB)
Henry Van Til (2018) – Trinity ARP (Chatham)
Russell Lutes (2018) – Mt. Zion ARP
Rev. John Shearouse (2018)
Rev. Jerry Hamstra (2018)
Kurt Kafferlin (2019) – Trinity Presbyterian (NB)
Dave Alexander (2019) – Covenant Reformed Presbyterian Church
Dr. Frank Kovacs (2019)
Peter Lindsay (2019) – Covenanters ARP
Doug Beane (2019) – Grace Fellowship ARP

Stewardship/Congregational Life (Chair: Rev. Steve Richardson)

Rev. Steve Richardson (2017)
Bill McKay (2017) – Grace Presbyterian
Rev. Jeff Kingswood (2017)
Sean Panjer (2017) – Grace Presbyterian
Troy McNulty (2017) – Covenanters ARP
Bryant Flanagan (2018) – Mt. Zion ARP
Rev. Rudy deVries (2018)
Simon Oosterhof (2018) – Riverside ARP
Rev. Rick Barnes (2019)
Dave MacKenna (2019) – Grace Fellowship ARP
Henry Hogeterp (2019) – Covenanters ARP

APPENDIX 10 (April/16)

March 21, 2016

Progress Report for Presbytery Meeting April 2016

Intro: in coming to Kingston on July 1, 2015 I had compiled a five stage plan to work on getting the church plant going. I am now at the nine-month mark of this plan, and am pleased to report that all but three items up to the 8-month mark of stage two plan are done or near completed, with worship services [part of stage three] having been in place since Sept. 20, 2015. On January 24, 2016 we held our first communion service, and presented our founding member families before witnesses, receiving three families consisting of 9-communicant, 7 non-communicant and 2 teaching elders of the presbytery. While some of the plans have changed, overall the church plant is moving forward in God's grace.

Progress: the application for charitable status is in the hands of the CRA, and we are yet waiting for our business number. Until this is accomplished we have been directing people who wish to donate to HOPE to send it along to ARP congregations, who will then pass it along to us. We also have a link at ONA for those in the U.S. who wish to donate. Our treasurer is Rudy de Vries, and the assistant is Joanne Carter. I believe the members are quite pleased with the progress; though these early stages are difficult when we either do not have a musician to help with our singing, or holiday seasons see some of our households away. There have been a few times the congregation has been under ten in attendance. My wife was away for two significant periods of time [total of eight Lord's Days] over the winter helping our son and his family in Alberta, which made hospitality a bit challenging. But again, I think the climate of the church is quite optimistic.

Worship Services: we are meeting at an Inn that has a store front conference room which is well suiting our present needs, and in a fairly central location. Our Lord's Day services are going well, with attendance in the morning and evening seeing 20 people. We currently have four non-members regularly attending the morning service [one is an inmate who has a pass to attend church], and six in the evening; and a family of four from the U.S. who come to our evening services at least once a month. The spectrum of people covers elderly couples to students to a couple single men. As well we have seen five different couples check out our services. Altogether there are ten different households who are regular attendees to our services. I am preaching from Matthew in the morning and just beginning a new series in the evening on the book of Job. Thus far, I have preached a series on "Knowing God", "Understanding our Times" and Ecclesiastes. We celebrate the Lord's Supper once a month in the morning service, and follow it with a fellowship meal time held at our worship location. It has been an encouraging time for our church.

Meeting Place: we have been investigating a more permanent place for worship and ministry into Kingston, and have had a place in mind in the heart of the city. The difficulty is that it requires a five-year lease agreement, the space is only 1000sqft, and it is costly – with utilities approx. \$2100 a month. I am still investigating other options. Our current space costs \$170 for each Lord's Day. With the withdrawal of ONA funding we are being cautious at this stage, and prayerful that the Lord will provide. One thing Presbytery will potentially need to approve is a lease contract, as it seems many commercial office rentals require a guarantee 3-5yr lease.

Outreach & Mercy: to date we have handed out over 320 brochures, 100 business card, and 200 booklets and tracts directly to people. I have been making regular trips to a coffee shop once a week, and also to the downtown core once every two weeks to reach out to people and speak of the Christian faith. I am now seeing certain people on a regular basis and establishing a connection. I began on Dec.31 making a bi-monthly trip downtown to meet those who sleep on the street overnight, spending a few minutes in conversation with them, giving them a \$20 Tim card for a few meals and coffees, a brochure and tract. One young man – Jordan, I have met three times now. Another man, Jerry is a hard anti-theist with whom I have had a number of conversations about God. I have had three different meetings now with a student a Queens discussing matters of faith, God, and the need of salvation. We are planning another meeting with one of his roommates who is an atheist from India. I am hopeful, as well, of beginning a weekly bible study soon, which focuses on "What Is the Christian Faith?" I am trying to work out the dynamics of meeting place and time.

We are taking part in a Food Drive Blitz for the Kingston Food Bank on April 30th, and hope this will be a good time of meeting a number of downtown people and students. John Kingswood hosts a weekly bible study for Royal Military College students, and another man, who will soon become our tenth communicant member, has been reaching out to several church friends whom he knows have stopped attending the local PCC.

Financial Statement: attached is the most current financial statement aligned with our budget. We receive a morning offering for general operations, which appears to be averaging \$1,200 a month. We receive an evening offering that is for mercy and missions, which is \$120 a month. Our intent as a congregation is to see that minimally our efforts for mercy and evangelism receive 10% of our congregation's general giving. The closing balance of 2015 left us with a significant surplus, which will help since ONA funding has been cut.

The budget has been reworked to reflect more specifically areas of expenditures, though the overall \$90,000 figure is the same. We have broken down Mission & Mercy, and Evangelism & Outreach, as we wish the particular focus of our efforts as a church in each of these areas, to be reflected in the budget.

Personal: I have found my time and busyness stretched in these last five months. Having to prepare two sermons each week, and give attention to visitation and the duties of outreach have been taxing. A young man coming to our church for the last month, is one who consumes time and energy. I have cleared my plate on one level – I resigned my position on the Synod Committee to Revise the Book of Discipline. That aside, I have had to reschedule my weekly calendar to be more disciplined in fulfilling duties. Some things to note:

1) Joanne had significant migraine struggles our first few months in Kingston. A couple things that were contributing to them have been managed [a filter for the furnace and industrial constructing in our backyard] and they have improved to some degree, but they remain a continual health trial.

2) Our daughter Liz has had very unwise conduct concerning men in her desire for a relationship, which has caused us a measure of grief. Our other daughter Sabrina, living in Saskatchewan, has made wonderful progress since the cancellation of her intended marriage in Dec.2015. She has been attending Briarcrest University, taking a business degree in Human Resources, and doing well spiritually being active in church and personal devotions.

3) We are just beginning the search for a house in Kingston, and this will be occupying much time over the next three months as we seek to get settled in a neighbourhood of Kingston.

Prayer: 1) Pray that I am a better steward of my time, and that my visits to engage people on the street are productive and gospel focused.

2) Pray for my family: Joanne's health and struggle with migraines; and our parenting of Liz in dealing with her careless and sinful conduct.

3) Pray for our worship services and outreach: for the ministry of the Word, musical assistance, and a permanent meeting place. Pray we are vessels of light and truth to those we meet.

4) Pray for our session: these men have a heart-warming desire for people, but are managing two congregations.

5) Pray for Kingston: the darkness here is subtle and deep. Pray for the Holy Spirit to bring the conviction of sin, righteousness and judgment upon people, that their hearts are prepared to hear the gospel.

In our Saviour's grace

Kevin Carter

Hope Presbyterian Church Budget & Financial Statement 2016

	2016 Budget	YTD Actual [includes current month]	Month
RECEIPTS			February
General Offerings	20,000.00	2,420.60	1,089.10
Outreach Canada CCDT	35,000.00	0	0
ONA support	0	0	0
Gifts / Support	20,000.00	6,087.60	959.75
Mercy / Missions	2,000.00	255.00	150.75
US Exchange / Interest		8,986.60	0
TOTAL RECEIPTS	77,000.00	17,805.05	2,199.60
DISBURSEMENTS			
Pastor's Salary Call	60,000.00	10,000.00	5,000.00
Employer CRA Expenses	3,000.00	492.64	246.32
Rental Facilities	15,000.00	1,550.50	678.00
Stationary / Supplies	1,000.00	340.30	59.56
Missions	1,000.00	0	0
Mercy	1,000.00	0	0
Telephone / internet	1,200.00	208.82	103.96
Advertising	1,000.00	137.77	137.77
Christian Education Material	1,300.00	678.20	0
Evangelism / Outreach	1,000.00	0	0
Presbytery / Synod travel	1,500.00	0	0
Pastoral Training	1,000.00	0	0
Equipment / Furniture	1,000.00	700.60	0
Relocation	0	0	0
Miscellaneous [bank, fees, cheques, adjustments]	1,000.00	376.34	3.00
TOTAL DISBURSEMENTS	90,000.00	14,485.17	6,228.61
Balance	(-) 13,000.00	3,319.88	(-) 4,029.01
Closing Account Balance		19,480.31	

APPENDIX 11 (April/16)

Faith Presbyterian Church

Pastor: Rev. Stephen Richardson

55 Trottier Dr.
Tillsonburg, ON.
N4G 4S8
Telephone W. (519) 688-5111 H. (519) 403-6523
Email: pres2011@zoho.com



March 14, 2016

To the fathers and brothers of the Canadian Presbytery

Re: Report from Faith Mission (Tillsonburg, ON)

Greetings in the name of our great King.

I am grateful once again for the chance to share how the Lord has been working in our midst these past several months.

Attendance: Between our two services we are now regularly seeing between 46 and 52 each Lord's Day. 19 (of the 46-52) are children. Three come only in the afternoons. Our membership consists of 23 communicant members and 18 non-communicant members. Two of our communicant members attend infrequently as they have moved to Hamilton for education. They are prayerfully deciding where to transfer their membership. Since last presbytery we have added three families to the membership. One single, and two families are considering joining.

Preaching: In our morning service we continue to work through the Song of Solomon, and in the afternoon we are working through the Gospel of Matthew.

The Provisional Session: We meet once a month. Our meetings are in person one month and via Skype the other. Mr. Alex Beard was ordained as an elder on January 24 and he has joined the provisional session.

Treasurer: Rita Ferguson continues to serve as the treasurer. We continue to thank God for her abilities and her diligence.

Missions: The congregation has allocated \$3,390 in the 2016 budget toward missions.

Finances: Monthly offerings since Jan 1 of 2016 average \$3,983 (up from 2886). As of March 15, 2016 we have a balance of \$ 40,944.

Venue: We continue to meet for worship in Delmer. We are thankful that we can still use the building rent free. We are prayerfully considering relocating to Tillsonburg. A church building has become available for rent which in many ways is ideal for outreach though the cost is 1500 + utilities.

Evangelism: We are thankful for the slow but steady progress in Chris and Michelle's life. We are also grateful for

Cheryl who came to us one night in crisis. She now attends our afternoon services. What is most encouraging is that three separate people told Cheryl that our church would help her. We don't know who these people were but they had either been helped by us or heard of us. None attend the church.

We continue to go regularly to the boarding house where we meet with Emily (the superintendent) and with Tony one of the residents. Emily is now professing faith in Jesus but has not come to church because of the difficulty she has with agoraphobia. Tony is very hardened, but we have noticed a change in him. He lets us speak to him about the gospel and is somewhat receptive.

We continue to see Jay, Azra and Ronnie, though they no longer attend the church. Both Jay and Ronnie still show an interest in the gospel, though the impact on their lives appears minimal at this point.

Roger Ferguson and Jon Scharringa regularly visit with Chris a man we met at the boarding house.

Occasionally I get out door to door sharing the gospel with those who will allow me the time. We take a binder with us and keep a record of the responses, and we return to those homes where there is openness. There are several who have expressed an interest and said they would come to church. We haven't seen any of them so far.

Please pray for this work

- Pray that God would bless the ministry in Delmer; and that we might have opportunity to reach that community also with the message of the gospel.
- That God would continue to open up doors of opportunity for the gospel. Pray particularly for the boarding house and for the apartments on Lisgar and in the downtown region of Tillsonburg.
- That God would soften hearts among those with whom we have contact. Please continue to pray for Stan, Shirley, Angel (and her children), Emily, Megan, Meg, Jay, Ronnie, Tony and Adam. Pray for Tony that his heart would be softened. Please also pray for Chris that he would come back to church.
- That Chris and Michelle, would grow in their understanding of the gospel and for Michelle that the Lord would save her.
- That we would be faithful and loving in our evangelism.
- That I would grow in holiness, and that in my preaching I would determine to know nothing but Jesus Christ and Him crucified. Pray, too, that I would balance my schedule. There is so much to do.
- Please pray that in the home in particular my life (as Brooks put it) would be a commentary on Christ's life, so that my children would see godliness and long to know and love the God of their father and mother.

Yours in the Lord Jesus,

Stephen Richardson

Past Officers of the Canadian Presbytery

2004-05

Moderator: Rev. Dr. Jack C. Whytock

Vice-moderator: Rev. Rick Barnes

Stated Clerk: Bill McKay

Treasurer: Henry Brunsveld

2006-07

Moderator: Rev. David Els

Vice-moderator: John Moerman

Stated Clerk: Bill McKay

Treasurer: Henry Brunsveld/
Gary Armstrong

2008-09

Moderator: Mike Flewelling

Vice-moderator: Rev. Jeff Kingswood

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2010-11

Moderator: Rev. Frank Z. Kovacs

Vice-moderator: Rev. David Els

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2012-13

Moderator: Rev. Kevin Carter

Vice-moderator: John Moerman

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2014-15

Moderator: Rev. Henry Bartsch

Vice-moderator: Ken Turner

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2005-06

Moderator: Ken Turner

Vice-moderator: Rev. Frank Kovacs

Stated Clerk: Bill McKay

Treasurer: Henry Brunsveld

2007-08

Moderator: Rev. John van Eyk

Vice-moderator: Rev. Brian Murray

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2009-10

Moderator: Rev. Brian Murray

Vice-moderator: Rev. Kevin Carter

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2011-12

Moderator: Kevin Bigney

Vice-moderator: Rev. John Shearouse

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong

2013-14

Moderator: Rev. John Shearouse

Vice-moderator: Dave Alexander

Stated Clerk: Bill McKay

Treasurer: Gary Armstrong